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WAR SUFFERERS' RELIEF BULLETIN

"Not to be ministered unto, but to minister"

March, 1946 — Vol. II, No. 1

With the Prisoners of War in Belgium

By Delmar Wedel

(The Mennonite Central Committee has two men in the Prisoner of War YMCA work at Brussels, Belgium, namely John Thut and Delmar Wedel. This work is under the direction of the Brethren Service Committee. The men in the camps are weary, weary of war and the uncertainty of the future. They have no communication with their homes and "their days are spent in a tent or outside a tent, and the scenery is of tents and huts, and thousands of gray-clad men, each as weary as the other." During his first week in Belgium the writer of the following article spent ten days in one of the camps with the prisoners and lived with them to brush up on his German and to get the right perspective on his work. He emerged with a strong conviction of the importance of this service. In this article he gives a little review of their work in the camps.)

Under the terms of the Geneva Convention, the Young Men's Christian Association of the World Alliance YMCA has been charged with the privilege and responsibility of carrying on welfare work with prisoners of war. The YMCA does not ask the prisoner under what flag he may have been fighting. Prisoners, whether they be American, British or German, are treated alike with mercy and Christian consideration. At the present time, of course, the prisoners are German and Germany's allies. Our primary concerns among the prisoners are three—religious welfare, educational activities and constructive leisure time activities.

Spiritual Ministry

One day last week I was visiting with a pastor in one of the camps "somewhere in Belgium." After he told me of his weekly Bible study sessions, he asked me if I would come to the camp some Friday evening and speak to the assembled group about the Mennonites. Needless to say I gladly accepted the opportunity. This pastor and I had an interesting time together on this February afternoon. The pastor knew of the Mennonites and informed me that the Mennonite church had been forbidden in Germany during the war. When asked why, he replied that the government had found the peace testimony of the Mennonites out of harmony with the objectives of the German government.

One of the very important phases of our work is to supply pastors such as this with religious literature to pass on to the individual prisoners, and study materials so that the pastors may refresh themselves and so become more effective workers for God. In another camp, one of the ministers was telling about a Bible study hour they were having. It was interesting to me, and it may be so to you, to know something of the primary concerns of the men as they are revealed in questions asked during the Bible hour. There seem to be three themes, in particular, about which the prisoners wish insight and clarification: first, they seek a new and more vital understanding of the Christian faith. Second, the men ask, "Are we really the worst people in the world?" The third concern is the assurance of immortality. When one has seen his buddy pass into the valley of death, this concern becomes very real.

Aside from providing religious materials such as Bibles, Testaments, religious news

letters and study materials, we are glad for the opportunity to speak with individuals as well as groups of prisoners such as the weekly Bible study groups.

Educational Program

We also have a vigorous educational program. The educational plans of the German young people were even more disrupted than those of our American groups. There are huge gaps in the educational background of those prisoners who today are eighteen years or younger. We work together with the German educational leaders and the camp commandants, and to the best of our ability, provide ideas and materials for an intelligent educational program. Most of the camps have classes in English, and in some camps the curriculum contains classical courses such as Latin; there are also such practical courses as one which I recently attended where the men were learning how to construct shelters from the rubble that now fills the streets of their homeland.

Recreational Activities

The aid given for a program of constructive recreational activities is varied. To some it may seem that this phase of our work is unnecessary, and even a luxury. I only wish you might be able to spend a few hours with me behind the barbed wire enclosures. When the prisoner has a wife and family "somewhere in Germany" about whom he may know neither their whereabouts nor the conditions under which they may be struggling for existence, sports, handicrafts and music are necessary to preserve sanity. It is necessary to keep the mind from dwelling upon these difficulties in his "Heimat." Even for those prisoners who may have received mail from home, it is necessary to keep the body and mind active to ease the mental pain as the men await the time when they may again join their loved ones.

Bodies and minds trained to carry out deeds of destruction need the healing power which comes from constructive activity. To play an instrument, or carve a beautiful object from a shapeless piece of wood, or even to play a game of table tennis or English football are helpful and necessary activities to prepare these men to conquer the spiritual, social and economic battles in their homeland.

However, to keep the entire picture in perspective, I must tell you that in spite of our efforts, we can aid only a small percentage of the prisoners behind the barbed wire here in Belgium.

Notes from the Field

Preparations in Ethiopia

Since we arrived in Addis Ababa most of our time has been spent in studying the country, people and the plans for remodelling the buildings at Hadama. We find that Ethiopia is far more civilized and modernized than we had expected—i.e., Hadama at least. For instance, we will have running water, even if it does need further purification, and a compound of six good buildings besides several native huts. Flush toilets, bath tubs, septic tanks and comfortable furniture are all among the unexpected items. Nancy and I are staying in Addis spending our time at language study and reading books on tropical medicine. The other three are at Hadama preparing the buildings to receive our equipment when it arrives. Pray for us in Ethiopia.—Paul Conrad.

Chicken Arrives at Chalon, France

February 18: A red-letter day for the French Unit. In the morning's mail came a notice from a maritime company of La Rochelle, that they had sent by sealed railroad car 150 cases of canned chicken. We inquired at the Chalon station whether or not this shipment had arrived. The first man whom Henry Buller questioned made the casual statement that he believed the shipment had come; once this news had slipped through, Henry insisted that the goods must be found. He was sent from one office to the next; everybody seemed convinced that the goods were at the station but in charge of someone else. Finally the station master took the initiative of checking the car numbers, and sure enough, here was our sealed car. Our Ford truck drove up a few minutes later, and amid the enthusiastic approval of the Chalon family the 150 cases of chicken finally landed at Chalon Center. The next day the first load of chicken went out to the nearest children's home where it also received great applause.

—European Relief Notes.

Dispensary Work at Dhamtari, India

Life here at the hospital goes on in a non-monotonous fashion. I am still working in the dispensary. Our dispensary here compares with our drug room at home, so the work I am doing here is that of a druggist. I think when I get to China I shall put in my bid to be a pharmacist. This morning we took care of 125 outpatients. —Verna Zimmerman.

Thinking about Relief

The time of the year is here when our thoughts naturally turn to spring. A feeling of physical exhilaration surges through us giving us renewed energy, and inspiring hope within us for the coming season of planting, cultivating and harvesting. We rejoice at the thought of another season of vegetation to fill our larders and barns after the long winter has depleted their stores.

Then there is that spiritual exhilaration which we experience as we pass through Lent and Eastertide. Hope and faith are inspired by the realization of the resurrection of our Lord; we feel that newness of life throbbing within us. Surely springtime is the time of the year when we naturally realize new hope, new courage, new zeal and new vision.

Yet as I write these words I am brought to a halt in my pleasant thoughts of spring as I notice a brief statement in a letter from one of our relief workers who has visited the island of Walcheren in Holland where several Mennonite congregations are located: "Spring will not come to Walcheren this year." I ponder on this. What would a summer be without a spring to usher it in? What would a year be without a spring? What would **life** be without spring?—no new hope, no new courage, no new zeal, no new vision. Yet it is true, "Spring will not come to Walcheren this year." Where the land has dried from the ocean waters that poured through the dikes that were breached to prevent the advance of the enemy, a hard salty crust appears where there should be productive soil. Where there should be trees breaking out into leaf, lifting up their branches in praise to the Creator, there are only snags and stumps. Where there should be lovely old homes, there are only desolate ruins. Where there should be children playing on the beach sands, there are miles of concrete defences and deserted pillboxes, mute symbols of war which have brought about all this desolation. There will be no springtime for those who are living under these depressing circumstances.

As we enter the spring season in America, where we have been spared all this devastation, may we have an enlarged vision of the need of this world and especially of the needs of them "who are of the household of faith." May we be stirred with a new zeal to do all we can to aid those in need. May we enjoy a renewed courage in these days of trouble and distress to press on in His service. And above all let us "hope to the end for the grace that is to be brought unto (us) at the revelation of Jesus Christ."

* * *

Waiting

In relief work one of the lessons that I have learned is to be ever patient in waiting; waiting for letters from home, waiting for political events to happen, waiting for relief supplies to come from America. In Proverbs one finds the following word: "Hope deferred maketh the heart sick . . . ." and that certainly is true when one observes new relief workers going through what we call their orientation and adaptation period. It is during these times of waiting that some ask themselves why they ever left their work at home to come over into a foreign land and to do nothing but wait.

But there is more to this same verse of Proverbs and it gives us a brighter aspect to the situation, namely, "But when the desire cometh it is a tree of life." In relief work the "desire" is of course the possibility of serving with a definite feeling of doing something constructive, of giving a definite witness in the name of Christ. This service and this witness are rendered extremely difficult when one does not know the language or the customs of the people with whom one has to work. Therefore, this seemingly long period of "just waiting" when hope seems to be deferred. Thus far it has been a pleasant experience to see how the "desire cometh" in relief delegates and how it brings with it a tree of life. One after the other, delegates find a place of service for themselves and they do find it possible to make a definite contribution and through willing service witness in the name of Christ.—Henry P. Buller.

Germany is the only nation where U.N.R.R.A. is not permitted to give some relief. Calories have been set at 1500 a day—lowest on the Continent. Mail and package services have been restored within the American zone and between the four zones, and extended to certain persons and groups accredited by U.N.R.R.A. and the Red Cross within Germany. Mail services have been restored to Austria. The German people alone are denied the chance to correspond with, or receive aid from, the outside world.—W.P.

Six Days in a Box Car

By Clayton Beyler

(Three workers have just very recently arrived in Chengchow, Honan, China after an adventurous trip from Calcutta. The first 1800 miles was covered in less than a day's time while the last 300 miles required six days. It is these last six days which Clayton Beyler describes in this article.)

The railway journey from Hankow to Chengchow is approximately 300 miles. The express makes it in three days but we decided on the luxury of riding in a box car and hoped that it would not be more than five days. The "fast" express is an ordinary truck mounted on the rail and which pulls three small cars crowded to overflowing with passengers. The FAU had a carload of supplies so we arranged to go with them. Our party consisted of Wilhelmina Kuyf, Lawrence Burkholder, Clayton Bevler, and two FAU men. The railway officials would permit no more than six tons of supplies to the car so we felt justified in keeping everybody else out. We succeeded, but the whole train was covered with refugees and by the time we reached Chengchow we had no less than 50 riding on the roof of our car.

Comparatively speaking we had all the luxuries of modern travel. We saw early that we might as well make this box car our home so rearranged the boxes to make a ladies' compartment, diner, Pullman, and lounging room. We had plenty of space to stretch out at night and slept comfortably and warm. A little straw relieved the hardness of the floor. We had some heat from two small pans of charcoal, carbide light, and hot running water every morning. The hot water was obtained bv someone running to the engine and holding a basin under the overflow pipe. Meals were served at any and all hours when the train was stopped, which it seemed was most of the time. The Chinese are not backward when it comes to cooking a hot dish for travelers. Mobile restaurants come running every time the train pulls into town. They have soup, noodles, roasted and steamed bread, sweet potatoes, candy, cured meats, and always peanuts and hot tea. In rural areas farmers or their families would come with a basket of pears or a steaming tea kettle hoping to earn a few extra dollars. We finally worked out a plan of going to a proper restaurant, having them cook several good dishes, and then we all ate together in the car, using chopsticks like real Chinese.

Three hundred miles in six days means an average of 50 miles a day. The second day our engine broke down and we stopped most of the day in a small village until the engine came back from the repair shop. We spent hours, if not days, sitting on the sidings waiting for the express to pass. Once we got started we felt we were traveling even though our top speed was twenty, but usually much slower. Going over bridges we would creep along for fear of falling into the river. Many bridges were partially destroyed and the temporary repair looked like a Tinker Toy job. We saw many wrecked engines, cars split wide open, and bombed stations, as well as military fortifications along the way, all evidences that this railway was heavily fought over. For part of the way the engine burned wood and this necessitated stopping to get up steam on a grade.

This method of travel gives one ample opportunity to get acquainted with the people and the country. At every stop a crowd gathered at our door to discuss whether or not we were "Mei Kuo Jen" (Americans), our age, clothes, etc. At the beginning of the journey we crossed low mountain terrain, then came onto the Great North China Plain. This is good farming country with green winter wheat that looks like the plains of Kansas. Except for numerous grave mounds and the walled Chinese villages I could almost imagine myself at home. The absence of good roads was striking. What few we saw were paths worn into the country by centuries of pedestrians, wheelbarrows, or two-wheeled wooden carts pulled by a donkey, a cow, a water buffalo, or a team of any two or three in any combination.

Six days in a box car from Hankow to Chengchow is a good way to get an introduction to China, including the slowness with which the East moves.

As one views the battlefields and what has happened in the world during these last years, one feels that what is needed in the hearts of men everywhere is a spirit of repentance and of divine forgiveness if another war more tragic than this one is to be avoided within, perhaps, my own lifetime.—Sam J. Goering.

Lavercantiere–Mennonite Children's Home in France

By Elsie Bechtel

In February 1946 the children's home of Lavercantiere celebrates another birthday. In 1943 the children from the convalescent home at Canet Plage were moved here because the Germans occupied the building at that place.

The Chateau, an old hunting castle built in the thirteenth century by the brother of St. Louis, one of the first kings of France, is poorly equipped for a children's home. All the water must be brought by oxcart from the village well. Until a few months ago much of the cooking had to be done over an open fireplace. Even now the largest stove is in a room quite a distance from the kitchen. There is not sufficient room for the children to play indoors on rainy days.

On the other hand the Chateau is located in a beautiful and healthful place. There is much sun even in the winter. Many mornings it is possible to look out on a world smothered in fog while we bask in the sun. There are fields belonging to the castle where vegetables and potatoes can be grown. The children can play in the huge grassy fields behind the buildings. Best of all, the colony has been fortunate in having a staff, the most of which are interested in giving the home a family atmosphere. One of the children who had been in several other children's homes before coming to Lavercantiere, was overheard to say, "This colony is not the same."

The capacity of the colony is seventy-five children. In the beginning most of them were Spanish and Jewish children taken from the concentration camp at Rivesaltes. Gradually these children rejoined their families or returned to Spain. Children were then accepted from towns menaced by bombs. At present there are still thirty-two refugee children here who are unable to return to their homes because they have lost their parents or because their houses have been destroyed. The other children are sent by Entr'Aide Francaise or the Swiss Red Cross. All of them are orphans, or come from very poor families, or have been taken from their homes because of the bad life which their parents are living.

At the end of the war it was considered necessary to either make the necessary repairs or close the colony. It seemed advisable for a time to close the home and plans were made toward that end. However, because the Lavercantiere is the only children's home in the four surrounding departments and because the health of our children has been excellent, the Entr' Aide Francaise and the Prefecture have asked the Mennonites to continue. An arrangement was made whereby in exchange for clothing given by the Secours Mennonite these administrations would finance the repairs.

So at last, coming like a birthday present, the Chateau is being repaired. Eight new toilets are being built in the courtyard. The kitchen has been enlarged and refinished. Floors are being relaid, holes filled with plaster. Another bathhouse will be built and there are hopes of having running water.

Also the physical condition of the children has improved recently. For the first time in a long while the children have good clothes and shoes—all given by the Mennonites. Before long they will be eating fruit and vegetables sent from America, too. These will be welcome for at present it is impossible to purchase fresh vegetables partly because this part of the country is a poor farming section and partly because of the recent drought.

At present the outlook of the Lavercantiere Colony is a pleasant one. The children are contented and happy. The staff is working well and the Mennonite delegate stationed here feels very fortunate to be in this children's home.

My moral universe, which has held steady during the war and does not have to be recast at the close of the war, has no place in it for approval of a method which bombs, burns, and suffocates innocent and guilty alike, which leaves whole cities vast piles of rubble, and which poisons the hearts of men with hate and lust. I cannot reconcile it with the spirit of Christ.—E. Stanley Jones.

Experiences in Dutch Relief

So far the clothing distribution has been our main interest and work in Holland. However, with the increasing tide of Russian Mennonite immigration, it is becoming a lesser part—and yet by no means unimportant as far as needs go. More requests are flooding in every day.

Our group has become a regular roving troop. Monday morning is usually a busy time at our home in Amsterdam. The trucks, which have been loaded on Saturday with bales of clothing and cases of shoes and soap stand ready while the last minute rush of gathering the packages of food rations, sandwiches, suitcases and blankets goes on. When everything is on the trucks a few girls get into the cars and the others find cozy seats among boxes and bales and wrap up in blankets like Indian squaws to keep warm. Our drivers—first Siegfried Janzen, then Corny Dyck and now Bob Goering, have become very apt at finding their way through small village streets and along canals without taking off the corners!

Upon arrival in a new city the problem of arranging our clothing for efficient distribution always faces us. At some places the facilities were very meager, and at others one merely said the word and had more than you could wish for! We have found that some church pews almost seem to be made to order for clothing distribution. And the steps leading up to the pulpit are ideal for a display of shoes.

In each church several Dutch Doopsgezinde women help us. It is an excellent means of fellowship to work side by side with our fellow church people. And what haven't we learned of Dutch life and customs by living in their homes?

When the clothing has been unpacked and laid out, the really interesting work begins—the distribution. In almost every instance the people are fairly overwhelmed with the amount and the quality of the clothing. It is something they have not seen in the last few years. Many a person has expressed gratitude and thanks with tear-filled eyes—and it has meant ever so much more to them because it came from their brothers in the faith in America. It is indeed a happy work making others happy.

And so the work continues, amidst various conditions, until young and old have been helped. At the end of the week or when a distribution has been completed we all return to Amsterdam for a Sunday together as a unit. —Elma Esau.

* * *

Conditions on Walcheren Island

Last week we distributed clothing at Middleburg and Vlissingen, Walcheren, and this week we are down here in lower Zeeland in the town of Aardenburg. We have seen much of war's destruction in the Hague, Rotterdam, Arnhem and over the countryside, but the desolation of the erstwhile beautiful island of Walcheren is almost beyond description. In addition to being bombed and shelled the land was also flooded, and the receding water leaves the ground absolutely barren.

In Vlissingen, a town of 20,000, there are very few houses that were not destroyed to a greater or lesser extent by shells or by water. So much of the shelling was done indiscriminately from the sea. On every street can be seen the evidences of war. . . . All in all, the land spells desolation.

One of the remarkable things is the indomitable courage of the people. They are happy that the war is over and they are facing the future with new hope, being thankful for all small favors. Our clothing is to them a Godsend, and when we presented our hostess with a can of chicken the other day she said, "Well, my children do not know what this is." They are three boys—ten, seven and three—and to think that they don't know what chicken is!

We are busy in our work, but we like it. We feel richer for the experience of living in a house that has hardly any conveniences. The windows are boarded up, every wall is shell-marked and even the bed in which we sleep has shell holes through both the foot and head ends. Rain comes through the ceiling freely. Each week takes us to a different community. Two weeks ago we distributed over 10,600 pieces of clothing to non-Mennonites in Haarlem, and next week we go to Nijmegen. —Lulu Smith.

China's military casualties alone in the eight-year War of Resistance against Jap aggression exceeded 3,500,000, of which more than 1,800,000 were killed and 1,700,000 wounded and missing, according to an official report of the Chinese Army. —News of China.

Peace Notes

Release Picture

A report for the period of September 21, 1945 to February 28, 1946 shows a total of almost 3,000 releases from the entire C.P.S. program. The peak number in C.P.S. was about 8,600. Releases from Mennonite C.P.S. between October 1, 1945 and February 28, 1946 totaled 1,346 or thirty per cent of the number in Mennonite units October 1, 1945.

Voluntary Service.

In Harrison County, Mississippi, a testing program run by C.P.S. men has revealed that in some schools as many as seventy percent of the children are positive hookworm cases. One of the main contributors to the incidence of hookworm is the lack of sanitary toilet facilities, and of the 704 rural homes visited by C.P.S. men during a recent six-month period, 449 or sixty-three percent had either insanitary or no toilet facilities.

Also in Harrison County, Mississippi, as in many other counties in the South, colored children go to school in dilapidated, poorly equipped school buildings. During recesses, they find amusement in running after each other and getting into fights because there is no one to teach them games and no equipment.

And lying back of the many physical and social needs of these people is a great need for spiritual and moral leadership which thus far has not been developed among them.

All of these conditions have been observed first-hand by the members of the Gulfport C.P.S. unit who have been carrying on a program of hookworm control, typhus control, and health education in the Gulfport area during the past year. Because of the great need yet to be met and the many opportunities for Christian service in Mississippi, the Executive Committee of the M.C.C. on March 2 approved the continuation of the Gulfport unit on a voluntary service basis after the end of C.P.S. This action was conditioned, however, upon approval of the idea by the constituent bodies. Should C.P.S. continue throughout the summer, the Gulfport unit will be the scene of a Voluntary Summer Service Unit which will be open to both men and women. With the aid of volunteer workers, it is hoped to expand the work of the unit to include religious and recreational assistance to Negro schools and nursing services to the community.

Plans are also being made for the operation this summer of Voluntary Summer Service Units at three mental hospitals where there are C.P.S. units. These units will also be open to both men and women, rather than being confined to women as in the past.

Conscription Picture Today

On February 27, 28, and March 1, the House Military Affairs Committee held public hearings on the Martin Resolution which seeks the international abolition of conscription. The hearings were arranged at the insistence of several groups who are questioning the advisability of reporting out a conscription proposal. Just now the committee seems divided on the question whether to report out the American Legion proposal for a year of compulsory military training or to report out the Martin resolution. There is an immense volume of mail directed to Committee members against conscription that is helpful in postponing action by the Committee. It is expected, however, that the Committee will take action one way or the other within a few weeks. President Truman is insistent on the policy of continued militarism for the United States and is opposed to any attempt to get international agreement to abolish conscription.

Only Purpose of Army Training—To Kill

"My third objection to the Army training program is based on concern over the over-all effects of the program on the young men of the country . . . . The Army is not, and cannot be, a benign, socially-conscious institution acting as god-father to our youth. **This is no youth movement.** Our youth can learn to clean their teeth, do third-grade arithmetic, or the meaning of true discipline, in our homes and in our schools . . . . . An army has only one purpose — **to kill.** Its training program must be directed toward teaching how to kill, by the most effective and brutal means. Anything else is pure eye-wash. Every man graduating from that program must, if the training is effective, bear the indelible stamp of the Army's major objective to destroy. Not only must he be taught to kill but he must think of killing someone. Killing cannot be accomplished in a vacuum. Some potential enemy must be kept before him. . . .—Brig. Gen. H. C. Holdridge.

M. C. C. Literature List

(The following list of books, booklets and periodicals includes the most important publications which can be obtained from the M.C.C., Akron, Pa. A complete literature list will be sent upon request.)

THE HISTORY AND PRINCIPLES OF MENNONITE RELIEF WORK—*An Introduction,* by M. C. Lehman.

A 41-page book giving a brief historical sketch and statement of principle on Mennonite relief work for those interested in a Christian relief ministry.—20 cents for single copies, in quantities of ten or more, 15 cents per copy.

WAR SUFFERERS' RELIEF BULLETIN

An 8-page monthly periodical containing news items and articles regarding the Mennonite relief program.—Free.

WOMEN'S ACTIVITIES LETTER

A news letter for women concerning peace and relief activities.—Free

RELIEF NEWS LETTER

A detailed news letter on Mennonite and world-wide relief. Prepared for relief workers and prospective relief workers.—Free

INTERNATIONAL RELIEF IN ACTION. 1914-1943

Fifty-seven project records for class discussion of practical problems of international relief and foreign aid.—$1.25, cloth edition; $1.00, paper edition.

MENNONITES AND THEIR HERITAGE

A series of six studies on the history and beliefs of Mennonites. Designed for use in the C.P.S. camps.—20 cents per copy, in quantities of ten or more, 15 cents per copy.

I. *Mennonite Origins in Europe,* H. S. Bender.
II. *Mennonites in America,* C. Henry Smith.
III. *Our Mennonite Heritage,* Edward Yoder.
IV. *Our Mission as a Church of Christ,* Ed. Kaufman.
V. *Christian Relationships to State and Community,* Guy Hershberger.
VI. *Life and Service in the Kingdom of God,* P. C. Hiebert.

MUST CHRISTIANS FIGHT? by Edward Yoder.

A Scriptural inquiry regarding the position of those who attempt to prove on Biblical grounds that it is right for the Christian to take part in war.—20 cents for single copies; in quantities of ten to one hundred, 15 cents per copy; above one hundred copies, 10 cents each.

THE CHRISTIAN AND CONSCRIPTION

A 124-page booklet designed to assist Christians in their thinking and studying on conscription. (Prepared by Edward Yoder and Don Smucker.) 25 cents for single copies; 15 cents per copy in quantities of 25 or more.

MENNONITE COLONIZATION—Lessons from the Past for the Future.

A study of Mennonite colonization efforts as to the factors contributing to success and failure. Also contains suggestions for any future colonization endeavors.—20 cents per copy; in quantities of ten or more, 15 cents per copy.

MENNONITE COLONIZATION IN MEXICO, by J. Winfield Fretz.

A 43-page book introducing the Mennonites in Mexico. Also tells the story of their colonization and their manner of living.—20 cents per copy; in quantities of ten or more, 15 cents per copy.

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